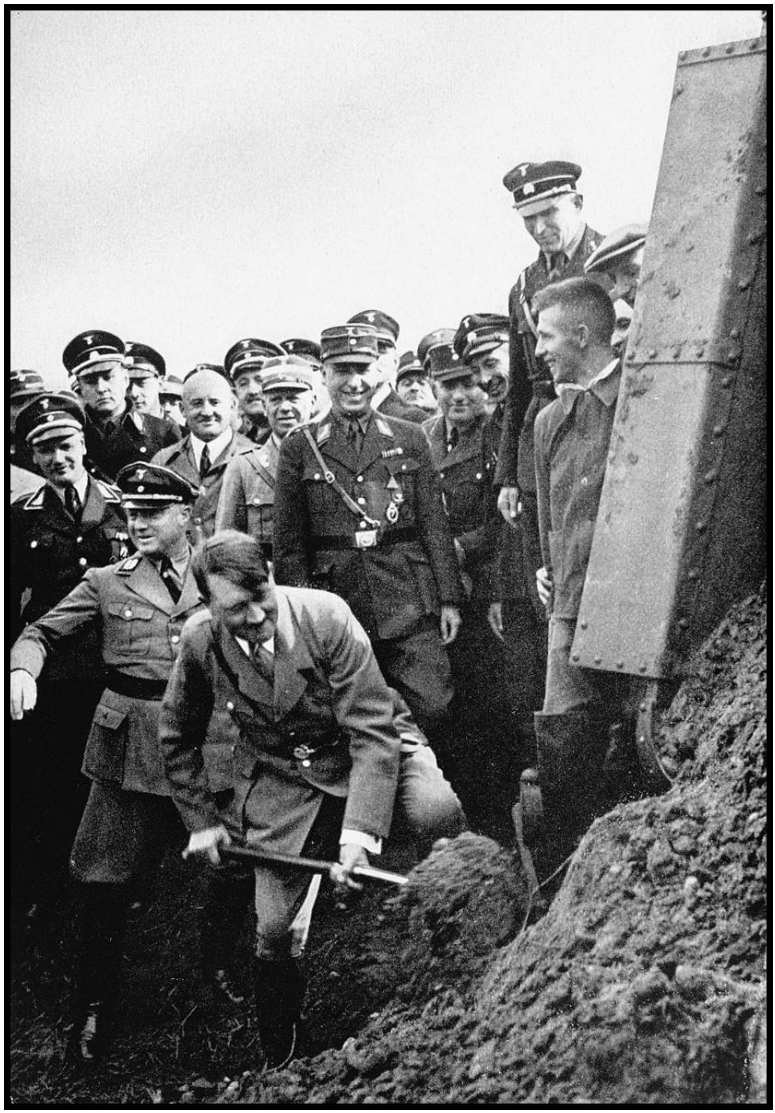
FASCIST ECONOMICS AND THE SOCIALISM OF DUTY



Adolf Hitler tills the soil in Frankfurt, breaking ground on the first German Autobahn.

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FASCIST ECONOMICS AND THE SOCIALISM OF DUTY

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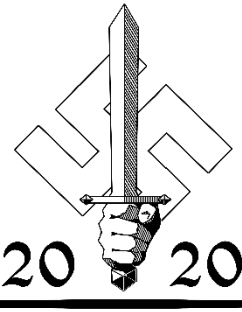

REDPILL ACTION PUBLICATIONS

CONTENTS

UNDERSTANDING FASCIST ECONOMICS AND SOCIALISM ***8***

QUOTATIONS ON FASCIST SOCIALISM

Francis Parker Yockey *14*

Oswald Spengler *16*

Eduardo Velasco *24*

Julius Evola *28*

Ernst Jünger *33*

UNDERSTANDING FASCIST ECONOMICS AND SOCIALISM

One of the most plagued questions we get when talking about Fascism is economics, normally brought up by people still stuck in a liberal mentality and limited scope of perception, where everything is defined in term of social and economic policies, rather than principles derived from the notion of a singular Truth and Order that dominates the world. The variety of historic economic plans and practices maintained by various champions of our Struggle likewise distorts any comprehensive answer to the question. All in all we've simply answered people that economics are secondary, they don't matter in such a way as to be a fundamental and defining element of Fascism. The answer didn't change, however there is now a way in which we can describe this attitude to economics, and it's actually a word we've used repeatedly in reference to Fascism anyway: *Socialism*.

Our Socialism, however, is not in of itself an economic system, it is not the Socialism of Marx and co and stands in direct opposition to both Communism and Capitalism. It would be more accurate to say that to Fascism, Socialism is the definitive social structure which is more comparable to the structures of *Individualism* and *Collectivism*, yet it stands in opposition to those two structures as well.

Individualism creates a social structure in which every man is for himself, the good of the one trumps the good of the whole, this is the structure most related to Liberalism and the Capitalist economic system. Then we have Collectivism, which is, however, largely misinterpreted nowadays as the good of the whole above the good of the individual - this is a wrong interpretation, because collectivism in its essence is just a mass of individuals with a common interest. In individualism the one seeks out all of his

interests on his own, in Collectivism many people who seeks out a common interest group together in the pursuit of that interest.

Put it simply: Collectivism is Individualism seeking Strength in Numbers on given common interests. Hence the common interest(s) becomes the primary focus of the Collectivist narrative and is thus easy to define. Collectivism worked for Communism because it worked with an existing and established group - the proletariat - to sell them the idea that together, rather than apart, they could achieve all their common interests, and fulfillment of other individual interests may follow thereafter. Comparatively speaking one could argue that Collectivists get more shit done than Individualists because the victory of a collective influences the outcome for every participant of the collective and they are all somewhat elevated, whereas in Individualism all victories are... individual, and few people achieve them. Moreover in individualism absolutely every single other individual is a competitor, even when you struggle for the same prize, whereas in collectivism everyone within the collective ideally shares in the victory.

Ultimately, however, both Individualism and Collectivism are no good for Fascism, as their fundamental premise is individual interest, regardless if it is pursued individually or collectively. We've covered before how *Interests* are always selfish and self-serving, going against any kind of Order in favour of one's own mere whims and wants, which are always material and inevitably lead to degeneracy.

Moreover neither Individualism nor Collectivism does anything to preserve one's *Personhood* (an issue of semantics: I'm using personhood and personality to give different and untainted term to what is commonly *referred to as individuality and identity*): to be an individual merely means to be a digit, an atom; to be in a collective means to be a cog. In both instances Personhood is not valuable, atoms are just as replaceable as cogs and just as lacking in any real personality, only difference is the less rigid structure of Individualism, where you can maintain the illusion of being your own person, while walking in a sea of clones who can replace you at a moment's notice, because both Individualism and

Collectivism work on the premise of equality and necessitate easy replaceability. In both instances personality can be sacrificed, either for a collective mentality or a fake, marketable *"individual"* identity.

Thus you can see how the social structure of Individualism coincides with the economic system of Capitalism, and the social structure of Collectivism with the economic system of Communism. Both Capitalism and Communism seek the same: material prosperity, but one seeks it through a loosely organized competitive free for all (hence the holy cow of the free market, liberal concept of the state not meddling in economics and so on) and the latter seeks it through a collective effort which demands a unified direction *(hence the form of State Socialism with control of the means of production and distribution in the hands of the State, and the stateless Communism with those same means being directly in the hands of the collective itself with no middle man).*

Communism all in all is a direct product of Individualism and Capitalism during the Industrial Revolution, which shaped distinct groups that could be identified, namely the Proletariat and the Bourgeoisie, however both ultimately wanted the same thing, it's just that the latter had already achieved it and relied on the former to maintain their prosperity, hence the inevitable narrative of exploitation: the Bourgeoisie essentially "cheated" the Proletariat in the competition for material wealth, and to finally get what they deserve, the Proletariat had to unite and to *"expropriate the expropriators"*. Communism simply becomes the pursuit of Capitalist goals without the Bourgeoisie to stand in the way of the Proletariat.

The goal of Capitalism is ultimately to work and make profit until such a point when you don't have to work, work is an obstacle to be overcome on the path to having material wealth that can be enjoyed and thus decadence sets in. The Bourgeoisie achieved this goal to the envy of the Proletariat that decided that it was robbed of its take and thus rose up to claim that wealth for itself. It is only logical that with the advancement of technology ideas like "fully automated luxury communism" would appear, proving Spengler right: Marx hated work, making him in that sense no different

from capitalists, as that scenario is the dream of every capitalist as well. You can read more on this criticism of Communism and Marx being ultimately the same as Capitalism in Oswlad Spengler's *'Prussianism and Socialism'* and in the "Marxism" chapter of France Parker Yockey's '*IMPERIUM'*.

Now that we defined all of this we can finally get back to the original question of Fascist economics. It should be obvious by now that Fascism does not seek material wealth as a goal in of itself, regardless if it is for individuals or a collective. Moreover, Fascism, striving to make human society coincide with the Cosmic Order and the Truth, does not favour obscurification of one's Personhood, but to the contrary wants to develop it to its full potential, which is different for every man, *based on their place within the Cosmic Order*. Our goal, in short, is creating the Organic State, where everyone is in their rightful place, striving to realize themselves and in doing so contribute to the realization of the nation, the race, and of the ultimate Truth.

This goal can only be achieved with a special kind of social structure, one that does not permit for the individualist free for all, nor the collectivist clan/class/group conflicts. That structure is *Socialism as Social Order*. This is not economic socialism, but Socialism that exists on par with and in opposition to Individualism and Collectivism, by placing upon the people a sense of *Duty*, which removes the element of interest inherent to these two social structures, defining them as qualitatively the same, and placing our Socialism as qualitatively different (exactly it's inappropriate to talk about any kind of "third paths" when in practice there are only two). Socialism as Social Order likewise undermines, through its introduction of Duty, the fundamental premise of both Capitalism and Communism, who seek the same ends by different means, whereas our Socialism disregards those ends and likewise burdens economics with the same Duty that it burdens the people in the social structure.

This Socialism had a variety of names to help distinguish it from economic socialism: Authoritarian/Prussian/German Socialism as opposed to English socialism (Oswald Spengler), Socialism of Political Imperialism (Francis Parker Yockey),

Aryan Socialism as opposed to Semitic socialism (Evola), Spartan Socialism (Eduardo Velasco) or just the Socialism of *National-Socialism.*

The definitive aspect of Socialism as Social Order is that it necessitates adherence to *Duty*, which removes petty individual interests entirely, thus negating individualism and collectivism as rival social structures, and subsequently negating capitalism and communism as economic forms in their purity. This Socialism of Duty by necessity has to figure out and develop one's Personhood to understand his place in the Social Order, thus also realizing his place in the Cosmic Order. By that same necessity Socialism of Duty prevents individual and group conflict by removing the kind of infighting that would tear at the Social Order - the Organic State is called that because it is like a living Organism, with cells and organs, and in a healthy Organism neither cells (individuals) nor organs (collectives) fight each other. A kidney can't engage in a struggle against the heart because they have inherently different purposes to which they are "Duty bound", thus there is no room for conflict between them, no room for jealousy, no room for interests.

Socialism as a Social Order, Socialism of Duty thus also necessitates the formation of hierarchy, removing the falsehood of equality, and it affects every member of that hierarchy, from top to bottom, as everyone are Duty bound to their role within the Organic State and in the Cosmic Order. When a person grows to understand his Destiny (*in the Francis Parker Yockey sense of the word as Potential*), his role in the Cosmic Order, he is Duty bound to fulfill it, to strive for that Personal Truth which is a part of the ultimate Truth. Thus he finds his place in the hierarchy of the Organic State, fulfilling not only his own, Personal Truth, but also the Truth of everyone who fulfills that role, as part of that social strata/estate/caste. Realization of that strata/estate/caste Truth helps realize the bigger Truth of the Nation to which they all belong, which in turn realizes the Racial Truth, in turn realizing Human Truth at large, and each single one of those helps directly fulfill the Ultimate Truth, as well as through that buildup of other Truths - this is the Organic State, where everything is in harmony

and builds up to a cohesive and organic existence.

One thing that managed to maintain its natural hierarchy for the longest time is the Army, which operates on the exact same principle (as does everything, the Truth prevails in its principles on all levels, hence the possibility of that build up from Personal to Cosmic Truth), as a result this Socialism of Duty is often brought up with comparisons to the Army, a militant brotherhood where everyone fulfills their role in order for the organism of the Army to be healthy.

Economy likewise becomes subservient and Duty bound to the fulfillment of the Organic State, working towards realization of all minor Truths and the Ultimate Truth. Hence in Fascism the primary defining aspect of economics is its subservience to the same common Duty that affects all members of this Social Order. Economics cannot be a goal in of themselves as that breeds individualism, pure capitalism, liberalism, and those in turn lead to the formation of collectivism and communism. Instead, economics must be a tool towards the fulfillment of Duty and the realization of all Truths in the Organic State. Fascist economics is then economy made subservient to the Nation, which is what marks them as "Socialistic", though in actual economic terms the actual system can be a variety of things, perhaps even a form of regulated capitalism, regulated to make it Duty bound to the Organic State, the Nation, the fulfillment of Truth.

Hence the real meaning of Socialism when defining Fascist Economics - Socialism as any economic system being made subservient to the Organic State, the Nation, the fulfillment of Truth. After that you can argue over the technicalities of the exact economic system in place and its technical name, but so long as that system is subservient to those things and is Duty bound like the rest of society, it remains Socialist.

I wanted to pepper various quotes to strengthen my point throughout the article but figured that I should instead just list them all at the end with some commentary to showcase exactly how these quotes all point to this understanding of Socialism as Social Order, Socialism of Duty.

Francis Parker Yockey

> Socialism is also an ethical-social principle, and not an economic program of some kind. It is antithetical to the Individualism which produced Capitalism. Its selfevident, instinctive idea is: each man for all.
>
> To Individualism as a Life-principle, it was obvious that each man in pursuing his own interests, was working for the good of all. To Socialism as a Life-principle, it is equally obvious that a man working for himself alone is ipso facto working against the good of all.[1]

Here Yockey puts Socialism in direct opposition to Individualism and subsequently Capitalism, but he makes a point of how those two are tied at the hip, they come as a package deal, he argues the opposition not in terms of economics but as ethicalsocial principles: in one there is a free for all, in the other people are duty bound.

> Trade-unionism is simply a development of capitalistic economy, but it has nothing to do with Socialism, for it is simply self-interest.[2]

Socialism as an ethical-social principle, Socialism of Duty, is antithetical to self-interest.

> The instinct of Socialism however absolutely precludes any struggle between the component parts of the organism.[3]

In the healthy organism organs and cells don't turn on each other, a struggle between them is impossible if they are Duty

[1] Ulick Varange (Francis Parker Yockey), *IMPERIUM: The Philosophy of History and Politics* (The Noontide Press, Second Printing, 1963), Pp. 79 or see in: *IMPERIUM: Volume 1* (Westropa Press, London, 1948), Pp. 88

[2] Ibid., p. 84 or (1948), p. 94

[3] Ibid.

bound to fulfill their respective roles which is only possible under Socialism of Duty.

> Socialism is the form of an age of political Imperialism, of Authority, of historical philosophy, of superpersonal political imperative.[4]

Socialism of Duty is necessarily Hierarchical and thus intrinsically tied with Political Imperialism (as opposed to economic imperialism as defined by Marx), with Authority, with a Duty to a higher principle, what Parker calls the superpersonal political imperative and what we would call the fulfillment of the Truth.

> The only distinction between types of Socialism is between efficient and inefficient, weak and strong, timid and bold. A strong, bold, and efficient Socialist feeling will, however, hardly use a terminology deriving from an antithetical type of thought, since strong, ascendant, full Life is consonant in word and deed.[5]

We could call our economics "capitalist" if a capitalist system was put in place, but so long as it is made Duty bound it is no longer pure capitalism, so calling them Socialist would be more apt simply by virtue of making this system subservient, moreover the name delivers an open, strong and bold comprehension that does not try to hide. In other words, calling a Duty bound capitalist system Capitalist is a weakness that threatens to crumble society. Duty bound capitalism is neutered at its core from its fundamental aspects of individualism and free for all, hence making it Socialist - maintaining the word Capitalism just lends it to the return of individualism and a free for all.

> But to Socialism, money-possession is not the determinant of rank in society any more than it is in an

[4] Ibid.

[5] Ibid. p. 85 or (1948), p. 95.

> Army. Social rank in Socialism does not follow Money, but Authority. Thus Socialism knows no "classes" in the Marxian-Capitalistic sense. It sees the center of Life in politics, and has thus a definite military spirit in it. Instead of "classes," the expressions of wealth, it has rank, the concomitant of authority.[6]

The typical parallel of the Army is brought up, which you will see reappear in quotes by other people who promoted Socialism of Duty. This quote again alludes to our Socialism necessitating a Hierarchical structure, hence the mention of ranks in society, and respect of Authority relations that exist between the ranks.

> When Culture populations nourish themselves – and that is what economics is – they are nourishing the higher organism, for the populations are its cells. Its cells are to the superpersonal soul as the cells of a human body are to the human soul.[7]

True nature of economics in the Organic State revealed, economics not as an end in of itself or a tool of selfish material enrichment, but as sustenance necessary for the organism to live and stride toward the higher purpose of its existence, sustenance for its individual cells, organs and the total whole. This necessitates independence of the Nation's economics from any outside dependence, and does not permit for the independence of economic elements within the organism to a degree that permits them to go against this Duty bound structure.

Oswald Spengler

> Socialism contains elements that are older, stronger, and more fundamental than [Marx's] critique of society. Such elements existed without him and continued to develop without him, in fact contrary to him. They are

[6] Ibid., p. 96-87 or (1948), p. 96-97
[7] Ibid., p. 145 or (1948), p. 162

> not to be found on paper; they are in the blood. And only the blood can decide the future.[8]

Spengler alludes to how Socialism has nothing to do with manmade ideas or plans or ideologies, much like how Parker calls it an ethical-social principle, alluding to its fundamental reality that is independent of human ideas. Socialism of Duty is as immaterial and natural in its origins as Hierarchy, as the two go hand in hand. They are not a product of paper but a natural formation and a kind of instinct within the blood, and predate first human ideas about how to organize society, which appeared only after the natural formation of societies along the demands of that instinct.

> The party of August Bebel had militant qualities which distinguished it from the socialism of all other countries: the clattering footsteps of workers' battalions, a calm sense of determination, good discipline, and the courage to die for a transcendent principle.[9] [...] Bebel's party, the masterpiece of a truly socialist man of action, a genuinely authoritarian and militant organization...[10]

More military parallels, which turn the working estate into a military formation marching, Duty bound, to war for a transcendent principle, the ultimate Truth.

> German, or more precisely, Prussian instinct declares that power belongs to the totality. The individual serves the totality, which is sovereign. The king, as Frederick the Great maintained, is only the first servant of his people. Each citizen is assigned his place in the totality. He receives orders and obeys them. This is authoritarian socialism as we have known it since the

[8] Oswald Spengler, *Prussian Socialism and Other Essays* (Black House Publishing, 2018), Pp. 24.
[9] Ibid., p. 30.
[10] Ibid., p. 35.

> eighteenth century. It is essentially non-liberal and antidemocratic, at least when compared with English liberalism and French democracy.[11]

Every individual belongs to the Organic State, to a living organism, with even the king being duty bound in service to it and thus to all its components, which are all located in their rightful place and are Duty bound to fulfill their purpose in that place.

> But the Viking spirit and the communal spirit of the Teutonic knights gradually gave rise to two antithetical ethical imperatives. One side bore the Germanic idea actively within itself, while the other felt itself subject to it: personal independence on the one hand, and suprapersonal community spirit on the other. Today we refer to these concepts as "individualism" and "socialism." Virtues of the most exalted kind are summarized by these words: in the one case personal responsibility, self-reliance, determination, and initiative; and in the other, loyalty, discipline, selflessness, and a sense of obligation. To be free and to serve—there is nothing more difficult than this. A people whose spirit and being are capable of it, a nation that can truly serve and be free, deserves to take upon itself a great destiny.[12]

Here there is a bit of a semantics issue as well as a point of disagreement with Spengler. What Spengler defines here as individualism we would, again, distinguish as Personhood, just to separate the individualism Spengler describes, from the liberal individualism of a competitive free for all. It should be obvious that the "individualism" of the Vikings has nothing in common with liberal individualism, moreover one can argue that the Vikings and Teutonic knights both embraced "individualism" and "socialism" as defined by Spengler, rather than be representations

[11] Ibid., p. 34.
[12] Ibid., p. 49.

of one or the other.

This Personhood, however, is not antithetical, but intrinsically necessary to Socialism of Duty, where realization of one's personal Truth is driven by the qualities he attributes to individualism, and then is placed within the Organic State, where the qualities he attributes to socialism come into play. The description of freedom and service, however, is the perfect picture of the Social Order of the Organic State, produced by Socialism of Duty.

> Authoritative socialism is by definition monarchistic. The most responsible position in this gigantic organism, in Frederick the Great's words the role of "first servant of the state," must not be abandoned to ambitious privateers. Let us envision a unified nation in which everyone is assigned his place according to his socialistic rank, his talent for voluntary selfdiscipline based on inner conviction, his organizational abilities, his work potential, consciousness, and energy, his intelligent willingness to serve the common cause. Let us plan for general work conscription, resulting in occupational guilds that will administrate and at the same time be guided by an administrative council, and not by a parliament. A fitting name for this administrative body, in a state where everyone has a job, be it army officer, civil servant, farmer, or miner, might well be "labor council."[13]

Again, affirmation of Socialism of Duty being inherently tied to a Hierarchy that must have a pinnacle, the uppermost rank, not necessarily monarchistic in the full nature of that word, it simply must be a position of absolute power, a Monarch being in essence (the part of monarchy that is directly relevant to this Order, i.e. absolute power) the same as a Dictator or Fuhrer. A post of upmost Authority and thus of upmost Responsibility Spengler then

[13] Ibid., p. 81.

proceeds to again paint an accurate picture of what we call the Organic State and Socialism as Social Order.

He likewise brings up occupational guilds, which is something Evola talks about as well when describing traditional societies, and in particular that of ancient Rome, where there existed guilds of vocation, which further heightens the military character of Socialism of Duty and how it reflects in the social structure of the Organic State:

> ... common activity provide a bond and an order same way as blood and ritual provided those for higher castes that didn't engage in such activities, the guilds/corporations are like unions of vocation as opposed to profession, it is people with a certain calling gathered together in an almost religious institution that worshiped the "demon" of their vocation and a cult of the dead i.e. heroes of said vocation that represented the ideal bond between members of the given vocation (cults of divine/legendary patrons for each vocation)[14]

People with a common Destiny, common purpose and Duty come together forming these guilds of vocation as kinds of militant brotherhoods, serving their common Truth and the Ultimate Truth at large, coinciding nicely with what Spengler said in an earlier quote: the clattering footsteps of workers' battalions, a calm sense of determination, good discipline, and the courage to die for a transcendent principle. These guilds are the organs of an Organic State.

> Hence [Marx's] hatred of those who do not need to work. The socialism of a Fichte would accuse such people of sloth, it would brand them as irresponsible, dispensable shirkers and parasites. But Marxian instinct envies them. They are too well-off, and

[14] Couldn't find source.

> therefore they should be revolted against. Marx has inoculated his proletariat with a contempt for work.[15]

Whereas people fulfilling their Personal Truth in their work, which is a calling, a vocation that is deeply necessary for their selfactualization, cannot and will never grow contemptuous of work, those who out of self-interest see work as an obstacle to material wealth and a gateway to decadence, can have nothing but contempt for work as a burden or unfortunate obstacle on the way to their goal. While capitalists achieve their goal, Communism looks at that result enviously and sees it as stolen goods, thus demanding a violent overturn to "rob the robbers". This again reinforces how Communism is a product of Capitalism and is rooted in entirely identical goals and mentality which is completely alien to Socialism of Duty. It also showcases exactly how an idea of "automated luxury communism" could come about, and why so many of the modern communists openly despise labor and stay away from it as far as possible, harping on the capitalist premise of modern society, while fully enjoying its benefits that were inasmuch their own goal as that of the capitalists they harp on.

> From a strictly technical viewpoint, socialism is the principle of public service. In the final analysis every worker has the status not of a businessman, but of a public servant, as does every employer. There are public servants of industry, commerce, traffic, and the military. This system was realized in the grandest style in Egyptian culture and again, though quite differently, in China. It represents the inner form of Western political civilization, and it already became manifest in the Gothic cities with their professional guilds and corporations. A symbolic expression of the system was

[15] Spengler, *op cit.,* p. 89.

> the Gothic cathedral, in which every element was a necessary part of the dynamic whole.[16]

Clear expression of our Socialism as Socialism of Duty, everyone is Duty bound to fulfill their role in the Organic State. The Gothic cathedral was likewise a symbolic representation of this Socialism for Otto Strasser:

> Socialism is an officers' corps, Socialism is the Cologne Cathedral, Socialism is the walls of the old Imperial Capital.[17]

Once again there is an allusion to the military character of Socialism, of its inherent relationship to Authority in the symbol of "the walls of the old Imperial Capital".

> The knightly idea of true socialism stands or falls with Prussianism.[18]

A powerful parallel between Socialism of Duty and Knighthood, showcasing all the important elements and typical parallels: military nature, Duty bound, authoritarian, organized into an order or a guild of vocation.

> Instead of authoritarian socialism, the English or American billionaire adheres to an impressive form of private socialism, a welfare program on a grand scale which turns his own personal power into pleasure and morally vanquishes the recipient of welfare funds.[19]

An important quote to put at ease some yanks who have a kneejerk reaction to the word Socialism, as welfare socialism has nothing to do with the authoritarian Socialism of Duty, which by virtue of its structure cannot have leeches, putting every member

[16] Ibid., p. 90.
[17] Source not found.
[18] Spengler, *op cit.,* p. 97.
[19] Ibid., p. 101.

of society in their rightful place, and as Spengler put it in an earlier quote: "a state where everyone has a job."

> In socialism the economic will remains as free as that of the chess player; only the end effect follows a regulated course.[20]

This quote showcases how under Socialism the economy is simply Duty bound to an end goal, the means by which to achieve that goal can indeed differ and, in fact, remain free, so long as the participants of the process fulfill their Duty. Sure it can be something more reminiscent of "capitalism", but in so far as it is Duty bound, it is Socialism.

…socialism symbolizes [...] a task to be done…[21]

Socialism of Duty, a Duty to a higher purpose, a task to be done, from the smallest task of one individual, to the task of his guild, his caste/estate, to the task of the Nation, the task being the adherence to their respective Truths and thus to the Ultimate Truth of the Cosmic Order. A Social Order in which men are free and serve at the same time, motivated by a desire that Ernst Jünger characterized as "to do that which is necessary."

> The big trusts have already virtually become private states exercising a protectorate over the official state. Prussian socialism, however, implies the incorporation of these professional-interest "states" into the state as a totality.[22]

As Mussolini said: "All within the state, nothing outside the state, nothing against the state." The Organic State, being an organism, demands total integration of all its parts to function, it cannot permit for the infighting of its organs or cells. Socialism of

[20] Ibid., p. 102.
[21] Ibid., p. 103.
[22] Ibid.

Duty thus subjugates everything to the common Duty, thus creating the integral cohesion of the organism.

> The meaning of socialism is that life is dominated not by the contrast of rich and poor but by rank as determined by achievement and ability. That is our kind of freedom: freedom from the economic capriciousness of the individual.[23] [...] Socialism means ability, not desire.[24]

Spengler once again solidifies the distinction between Socialism of Duty with its inherent hierarchical structure, and the self-interested individualism that attempts to discard Duty entirely. It is not about selfish interests and desires, but about one's proper place according to his inherent nature and thus according to his abilities.

And finally:

> "Once again: Socialism means power, power and more power."[25]

Eduardo Velasco

In his book *'Sparta and its Law'* Velasco constantly talks about the Spartan Socialism, which serves to further solidify the understanding of our Socialism as being Socialism of Duty and thus why it is often paralleled with military structures and militant organizations, in this case the militant nature of the Spartan society.

> The sober, ascetic and martial socialism preached by Lycurgus, which required all young men to part from their families and eat with their comrades, was not well

[23] Ibid., p. 110.
[24] Ibid.
[25] Ibid.

> received among many, especially the rich and affluent.[26]

Here there is an emphasis on the guilds of vocation and the important bond that existed between those who shared in the same Duty.

> Sparta became socialist and totalitarian — understood in its original sense of a civilization organized and disciplined by a gifted elite, formed with its best sons, and based on value-blood-spiritual-biological criteria. Such socialism is something that only could have taken place in the Iron Age, as it tried to bring together what was broken, and was more like an aristocracy than a democracy. Spengler described this type of militaristimperialist-patriarchal system in his Prussianism and Socialism, noting how this system resurfaces again and again in history, incarnating in the larger towns and leading to empires. (Spengler distinguishes four superior socialisms: the Roman Empire, the Spanish Empire, the British Empire and Prussia, which resulted in the Second Reich. We would add two more socialisms: Sparta and the Third Reich.)[27]

Well here Velasco does the job of connecting the dots for me whilst also adding the elements that had been more or less left unspoken, namely that the Organic State is derived from common blood and spirit.

> There were no distinctions of wealth, only of valor itself, and the experience was taken into account when assessing a man. They were united by the fact of having passed the instruction, having had similar hardships, and being male Spartans. They were proud to be joining

[26] Eduardo Velasco, *Sparta and its Law* (2012), Pp. 26.
[27] Ibid., p. 28-29.

> the phalanx alongside those who had amply demonstrated their toughness, bravery and righteousness. That was what made them brothers.[28]

Again, this quote helps understand the nature of guilds of vocation within Socialism as Social Order, which had a deeper bonding element to it than merely being colleagues of the same profession, as in such guilds people are bound together in service to the same Truth, a more intimate one than the National or Racial Truth, though they all are inherently tied together and exist simultaneously as part of one Ultimate Truth. This deeper bond comes from the exclusivity of this vocation to these exact people, as it was a reflection of their inner nature. They can respect all members of the Nation as being in common service to the National Truth, but in fulfilling the same vocation members of a guild have a bond based in common instructions and hardships, there is a need to prove that one belongs to this particular brotherhood within a hierarchy of brotherhoods that together form the Organic State.

To try and partake in a vocation that is not your own by virtue of your nature thus becomes an affront to all people of that vocation as it marks such a person as an intruder into their brotherhood, as well as someone who is shirking his own unique Duty, which is why in ancient caste societies the lower castes could look down upon a person of an upper caste who attempted to partake in their activities.

> The main thing in the female formation was physical and a "socialist" education to devote their lives to their country — like men, only that in their case the duty was not shedding her blood on the battlefield, but to keep alive the home, providing a strong and healthy offspring to her race, and raise them with wisdom and care. Giving birth is the fruit of the female instinct that

[28] Ibid., p. 64-65.

> renews the race: that was the mission inculcated in the girls of Sparta.[29]

Here we might recall Mussolini and Gregor Strasser:

> "War is to a man what maternity is to a woman."[30]

> "For a man, military service is the most profound and valuable form of participation in the State – for the woman it is motherhood! There are many African tribes here mothers who die in labor are buried with the same honors as warriors who have fallen in battle![31]

In this particular instance Socialism of Duty appeals to the inherent nature of Man and Woman, thus it is Man's Duty to shed blood on the battlefield and protect the Nation and Race, whereas a Woman's Duty is to continue its existence through procreation. These Duties likewise are only accentuated in the Socialism of Duty, whereas individualist whims lead men to avoid danger out of fear of pain and interruption to procuring material wealth or enjoying decadent pleasures, and lead women to abandon their role as mothers as an unwanted burden and unwanted consequence of pleasure-seeking.

> Spartan phalanx: socialist institutions to the core.[32]

Another allusion to the militant nature of Socialism of Duty.

> By their conduct they were proving that their socialism of union and sacrifice was clearly superior to any other political system, and that they were better prepared to face the Iron Age.[33]

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[29] Ibid., p. 72.

[30] Dennis Mack Smith, *Mussolini's Roman Empire* (Viking Press, 1976), Pp. 54.

[31] Gregor Strasser, *Thoughts about the Tasks of the Future* (June 15, 1926), cited in: *Nazi Ideology before 1933: A Documentation* (University of Texas Press, 1978).

[32] Eduardo Velasco, *op cit.*, p. 113.

[33] Ibid., p. 123.

If you read the entirety of this book you will see how Spartan social order fits perfectly with the description given by Spengler in a prior quote: "in the one case personal responsibility, selfreliance, determination, and initiative; and in the other, loyalty, discipline, selflessness, and a sense of obligation. To be free and to serve—there is nothing more difficult than this. A people whose spirit and being are capable of it, a nation that can truly serve and be free, deserves to take upon itself a great destiny." This Socialism of Duty may very well demand one's sacrifice, but one sacrifices themselves willingly, driven by their sense of Duty, they are both free and serve, driven by the desire "to do that, which is necessary".

Julius Evola:

We already provided a few Evola quotes above where it was appropriate, however let's highlight Evola's description of Aryan Socialism from his work *'Pagan Imperialism'*.

> In fact, there is instead an individualism which, in itself through the values of fidelity, of service, and of honour – contains the seeds of an overcoming of the isolation and of the egotism of the individual and opens the way to the possibility of a clear and sound hierarchical organisation. Neither Romans, nor primordial Aryan-Roman peoples, needed to wait for Christian socialism to reach real and higher forms of organisation. Besides, there is Aryan socialism, as warlike ideal of an association of free masters, and there is the Semitic, ambiguous, totemic, and non-virile socialism, made up of mutual need and pathos, of which we would not know what to make of it, and which we consider a disgrace to the European soul.[34]

[34] Julius Evola, *Pagan Imperialism* (Wewelsburg Archives, 2018), Pp. 95-96.

Here one can spot a similarity between Evola's and Spengler's view on individualism in the description of "Viking" individualism.

Most times Evola mentions socialism in his book he actually speaks out against it, but mostly dealing with the latter "semitic" type he describes above, providing a criticism of Marx similar to that of Spengler's and Yockey's by placing Marx's "socialism" in quotation marks. It could be argued that Evola dislikes socialism as a word, for the possible confusion it can create (going as far as saying that any "socialism" should be rejected and even the socialism of National-Socialism should be monitored not to grow to become the focal point), thus inviting the rule of the masses, rather than the elites. We ourselves are familiar with the confusion the socialism of National-Socialism often creates, but everything that has been quoted so far should show how there is a solid understanding of the same Socialism of Duty with the people who share in our Struggle.

In fact, in the above description of Aryan socialism one can clearly see that Evola himself likewise shares the same vision and understanding: that is has a militant character of the warrior ideal (in line with the Sparta analogy), which sees its participants as free men who are able to serve (as per Spengler's description) - the free masters.

We can also look closer into the workings of Hitler's NS Regime through Evola's *'Notes on the Third Reich'* to showcase Socialism of Duty in action:

> As for what concerns the economic domain, Hitler had already affirmed the pre-eminence of the political problems and a definite vision of life over economic problems. He had proclaimed that 'the state has nothing to do with any particular economic idea or with a particular development of the economy' and that 'the

> state is an organism of the Volk and not an economic organisation.'[35]

Subjugation of economics to serve the Nation and its Truth, regardless of what the actual economic practices might be, so long as they are made Duty bound to the Task of serving this Organic State.

Moreover, Hitler described guilds of vocation in *Mein Kampf:*

> The National Socialist trade union is not an instrument for class warfare, but a representative organ of the various occupational interests.[36]

Groups of vocation, guilds exist as organs of the Organic State and not as competitors.

Further, Evola talks about some of the actions taken by Hitler once in power, which used the "Medieval organic and corporatist structures"[37] as its virtual model, again alluding to the same Socialism as Social Order.

> According to the terms of the law of 20 January 1934, 'In the enterprise the entrepreneur as chief (Führer) of the business and the staff and workers as his retinue (Gefolgschaft) will work concretely to accomplish the goals of the enterprise and for the common profit of the nation and the state.' The malfunctioning of a big company was no longer to be considered a mere private affair, but was looked upon as a type of political crime. In principle there was no obligation for individual businesses as autonomous unities to join the 'German Labour Front.' Further, joining the Front did not entail a top-down regulation, as in Fascist corporatism.[38]

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[35] Julius Evola, *Fascism and Tradition: Collection of Traditionalist Critiques of Fascist Movements and Regimes* (Wewelsburg Archives), Pp. 173.

[36] Adolf Hitler, *Mein Kampf Volume 2: The National Socialist Movement* (New English Translation by Thomas Dalton, Clemens & Blair, 2018), Pp. 231.

[37] Evola, *Fascism and Tradition*, Pp. 174.

[38] Ibid., p. 175.

Economic bodies were constrained only by one principle: Duty to fulfill their Task, "to provide nourishment to the higher organism" as per Yockey's explanation.

> In addition, under these new laws, the private economy in the Third Reich could develop with great liberty. The large industrial complexes remained, and they reinforced and enlivened that sense of solidarity of the various elements that, in great part, had already previously characterised them, beyond Marxism and trade unionism. The government did not proceed to take over businesses in the name of the state, the nation or society. Some radical articles of the Party's program (articles 13 and 14) in this area were set aside. The principle of 'levelling integration' found here salutary limits, so that there are those who would speak of Hitler's collusion with the 'barons of industry.' In reality, it was a question of a national front where each stood at his post and had a fruitful and responsible liberty of initiative. This system showed its greatest efficacy in the Third Reich and passed every test until the end. Unemployment not only disappeared rapidly, but there were sometimes insufficient workers for the tasks to which the state was committed for the completion of its plans for reconstruction, development and national greatness.[39]

This once again speaks to the great flexibility of the actual economic system that can exist under Fascism/NS, but only so far as it is made integral to the entire Organism, made a part of it with its own role, its own task that it is Duty bound to fulfill.

There is more to be found in Evola's 1950 "Orientations" brochure:

> This we must affirm: everything that is economy and economic interest as mere satisfaction of physical

[39] Ibid., p. 175-176.

> needs had, has, and always will have a subordinated function in normal humanity; that beyond this sphere an order of higher, political, spiritual and heroic values must be differentiated, an order that–as we already said—does not know and not even admits, proletarian or capitalists, and only depends on what things must be defined as worth living and dying for. A true hierarchy must be established, new dignities must be differentiated and, at the top, a higher function of command, of the imperium must dominate.[40]

Subordination of the economic to the higher tasks, making it Duty bound.

> ... the need that in the very interior of the business that unity, that solidarity of differentiated forces be reconstructed, that the capitalist lie (with the subversive parasitic type of the speculator and the finance-capitalist) on one side, the Marxist agitation on the other, have jeopardized and shattered. It is necessary to bring the business to the form of an almost military unity, in which they compare the solidarity and the fidelity of associated working forces around it in the common enterprise to the spirit of responsibility, to the energy and the competence of the directors. The only true task is, however, the organic reconstruction of the business, and to realize it is not necessary to use formulas intended to adulate, for base propagandistic and electoral ends, the spirit of sedition of the strata inferior to the masses disguised as "social justice." In general, the same style of active impersonality, dignity, solidarity in the production that is typical to the ancient

[40] There is an online pdf of Evolas' *'Orientations'* - however the wording is significantly different from the way it is written here. I have opted not to change it as I do not know the veracity of either translation. You can view an archive of the brochure here: https://tinyurl.com/EvolaOrientations, see page 7 for the alternative translation. (Editor).

> professional and artisan corporations should be recovered.[41]

More militant parallels, now that enterprises be organized in militant fashion of the Socialism of Duty, with more calls for the recreation of the guilds of vocation, and the condemnation of both capitalism and Marxism.

> As for the individual, a true surpassing both of individualism and collectivism happens only when men are in the face of men, in the natural diversity of their being and their dignities. And as for the unity that must prevent, in general, every form of dissociation and absolutization of the particular, it must be essentially spiritual, it must be a central, orienting influence, an impulse that, depending on the leaders, assumes very differentiated forms of expression. This is the true essence of the "organic" conception, opposed to the rigid and extrinsic relations typical of "totalitarianism."[42]

The overcoming of individualism and collectivism comes from the realization of one's Personhood and personality by adhering to one's own Truth and assuming his place in the Social order.

Ernst Jünger:

Another figure that we've quoted by now, who formulated a very sucinct way to explain what Yockey described as "instinct of socialism":

> Thus our values will be the values of heroes, of warriors but never of merchants who are ready to measure the whole world with their yardstick. We do not mule over benefit and practical gain, we have no need of comfort,

[41] Ibid., p. 8.
[42] Ibid., p. 8-9.

> we only require that which is necessary - that which fate desires.[43]

Nothing to do with economics, materialism, personal gain or petty personal interests, instead a desire to fulfill that which is necessary, that which fate desires - to fulfill one's Duty, in other words the Truth. A shorter still way to describe this would be "Will to Truth".

> Old officers have proven their capability of adapting to conditions and sacrificing themselves. Soon after the catastrophe many of them displayed a willingness to reject all former privileges and join the national rebuilding efforts in a plain soldier's uniform. A truly new spirit was dominant among the officers of the 1919 volunteer corps, while socialists all over the country conducted their experiments, they practiced real socialism that had nothing in common with the turmoil that ruled the streets.[44]

Showcasing how this kind of Socialism is natural to the military formation and experience of War, as the Veterans act out true Socialism, as opposed to the theoretical economic "socialism" of the Marxist rebels.

> Nationalism does not wish to make peace with the rule of the mass, but demands the dominance of identity, whose supremacy is made up of inner content and living energy. It wants neither equality, nor impartial justice, nor freedom that is summed up in empty claims. It wishes to get drunk on joy and its joy is to be itself, and not something else. Modern nationalism does not wish to float in the airless space of theories, it does strive for "free thinking" but desires to gain strong ties, order, to grow roots in society, blood and soil. It

[43] Ernst Jünger, *Interwar Articles* (Wewelsburg Archives), Pp. 42.
[44] Ibid., p. 17.

> does not wish for socialism of opportunities, it longs for socialism of duty, for that rigid stoic world that the individual man must sacrifice himself to.[45]

And therein lies the inherent relationship of Blood and Soil Nationalism and the Socialism of Duty - to realize one's own nature with joy and to fulfill one's place in a Social Order where everyone is Duty bound.

In total, one can hardly deny what Socialism is, as practiced by Fascists and National-Socialists, not an economic system, but a Social Order necessary for the formation of the Organic State, one that subjugates economy to Duty before the Nation and one that elevates every man to reach his potential and share in common joy of Duty to the Cosmic Order.

There are many other quotes that can be scrutinized and will betray further that essence of our struggle and our goal:

> Fascism promises neither glory nor titles nor gain – only duty and struggle.

Duty before the Truth, Struggle in fulfilling that Duty.

> Individual matters not, what matters is the task, which means that the question of a leader is resolved in the simplest and most certain terms.[46]

Individual self-interest is of no value, the task set before one by his Personal Truth is what truly defines his personality and his place in the society and life itself, thus even leaders are made manifest by their Duty calling out to them to fulfill their task, their purpose.

> …we want what is necessary. Why? Because it is necessary! What will we achieve this way? Meaning.[47]

[45] Ibid., p. 40-41.
[46] Ibid., p. 18.
[47] Ibid., p. 52.

In doing that which is necessary, that which Truth demands, that to which we are Duty bound, we realize our own Personal Truths and thus achieve self-actualization and meaning.

> The worker in the new sense means a commonality of blood of all workers within the nation and for the benefit of the nation.[48]

Common blood is common nature, common Truth, common purpose, task and Duty, Duty to the Nation and its Truth.

So when someone wants to talk about Fascist Economics they need be simply told: Fascist Economics is economics subjugated to the Organic State and Duty bound to nourish it, it's cells and organs, so that they too might fulfill their own respective Duties and realize their place in the Cosmic Order.

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[48] Ibid., p. 78.